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Hindutva, RSS, and an Islamophobic State



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Hindutva, RSS, and an Islamophobic State

There is a general perception created over a period of time by western media about India as a secular country where Muslims were living peacefully. But nobody in the media and global power ever talked about a terrorist organization of the Hindu fanatics called RSS. Also our Muslim brothers & sisters in India and elsewhere have been kept ignorant for long about this organization whose sole aim is to target and denigrate Muslims, and ultimately wipe out Islam from India.

RSS was founded in 1925 by an Islamophobic individual named Hedegwar; he was inspired by Savarkar, a stooge of British colonialists. The emphasis in the early years of the RSS was on initiating unity, discipline and culture-consciousness among the Hindus. By the late 1930s, it became an organized and trained group having its own paramilitary organization with the only aim of harming the Muslims. During the subsequent years, it actively supported the British repression against Muslims and also participated in riots against them.

On the eve of India's independence, RSS opposed the tricolor flag, declaring that "it will never be respected and acknowledged by the Hindus". "The word three", the editorial went on explaining, "is in itself



an evil, and a flag having three colors will certainly produce a very negative psychological impact, and it is injurious to the country." Just to fool the Muslims, the cow worshippers' state (India) banned RSS for a while. Later on, due to the deft political maneuvering by RSS and wide support from cow worshipping mass of India forced the ban to be withdrawn very quickly.

In their pages, RSS always

argued that India should resolve its "Muslim problem" in a similar way that the Nazis dealt with their "Jewish problem". The BJP is the political front of RSS and most of the BJP leaders, including the Prime Minister of India Narendra Modi, have been members of the RSS. Even before becoming Prime Minister, Modi had reaffirmed his commitment to Hindutva through his anti Muslim speeches and writings. He wrote in RSS



Narendra Modi violating human rights, beating muslim students



In Modi's India Muslims have no Rights

mouthpiece organizer ..., “The nation and Hindus are one. Only if Hindus develop, the nation will develop. Unity of Hindus will strengthen the nation”. [Organizer February 11, 2007] BJP and RSS are fully committed to the ideology of Hindutva, and animosity towards Muslims is deeply rooted in their ideology. At present, RSS has millions of members spread throughout most parts of India with more than 50,000 shakhas (branches). It also runs thousands of schools where young minds are poisoned with hate speech against Muslims. In Uttar Pradesh State alone, there are some 20,000 RSS controlled “Shishumandir” schools which teach that the Muslims

are unreliable people, and they are foreigners and outsiders.

RSS/BJP invests money in education and introduces indoctrination at school level. RSS also has a long term strategy to subvert intellectual spaces, capture institutions of higher education and research, not through logical debates and reasoning, but through violence and intimidation, and often with the aid of the state machinery, which is nothing more than state sponsored terrorism.

RSS justifies violence against Muslims in the name of national security and the so called wellbeing of Hindus, despite the fact that the Hindus constitute the

majority of India’s population of nearly 80%, while the Muslims constitute only 17% of the total population. In the 2002 Gujarat riots, thousands of Muslims were killed by Hindu right-wing extremists including members of the RSS/BJP. The anti-Muslim program in Gujarat portrayed a stereotypical image of the Muslims as a danger against the Hindus, and they raise the chants with this that the Hindus need to be secured from the Muslims. As a result, a systematic crackdown on the Muslim minority was facilitated and justified in the name of achieving security for the Hindus.

Narendra Modi, after becoming Prime Minister in 2014, set about to further



demonize the Muslim community by fulfilling the RSS agenda—formulating a uniform civil code, the building of the Ram temple in Ayodhya, and the abrogation of Article 370 of the Indian Constitution for cracking down on the Kashmiri Muslims. On all these three issues, Indian government passed bills in parliament, which further undermined the democratic rights of the Muslim community in the country.

However, BJP led government's anti-Muslim policy have still got support from India's large business conglomerates, members of middle classes, and right-wing Hindu organizations, and it is also supported by large

sections of India's media—both print and electronic. Since BJP came to power in 2014, Muslims have often been attacked and killed in the name of protecting cows in mostly northern states where BJP has stronger mass support. RSS infiltrated social and political spheres of India. The blatantly Islamophobic judiciary system is full of RSS stooges. Since 2014, there have also been anti-Muslim campaigns targeting almost every aspect of the Indian Muslims, such as their trades and businesses as well as their right in earning livelihood, food, job opportunities, religious attire worn by Muslim women, praying, and so on. Even the Urdu language has fallen prey to their aggressive

rhetoric, because its origin is believed to have connection with the Muslims in the history. Most of this anti-Muslim propaganda has been carried out by RSS & its allies on mainstream media, TV channels, social media, and on the streets with tacit or explicit support from state actors, including the judiciary department. And in all these propaganda of RSS/BJP against the Muslim masses in India, there are some leaders of the Muslims working hand in hand with the Hindu extremists and betraying the Islamic Ummah, and the Islamic history is an witness to the fact that whenever infidels got an upper hand on the Muslims for butchering them, there were some traitors, in the ranks of the

Muslims, who mislead the Islamic Ummah. If we recall the history of the occupation of the Muslim lands, we will find that it was Ahmad Ibn Ali al-Kami, a Rafidah politician and the last minister of Abbasid Khilafah, who helped the bloodthirsty Tatars in tearing apart of the Abbasid Khilafah at their hands. And every chapter of the history of oppression of Muslims at the hands of infidels is filled with the names of such traitors to the extent that the recent oppressions of the Indian Muslims are not free from the heinous contributions of their betraying leaders. If so is not the case, what is the point of the silence of Darul Uloom Deoband, even though the followers of this popular madrassa are numerous in numbers? Ironically, what else are those followers left with other than creating divisions among the Muslims and corrupting Islam through innovations? And there are many more secular leaders of the Indian Muslims who claim to solve the issues of the Muslims in the way of parliament, which is a blatant kufr, and they are urging the Muslim masses to follow them and subjugate themselves to the man-made constitutions of India which was made only for persecuting them and eradicating the

relics of Islam from the country which was ruled by the Muslims with the divine law of Shari'ah for many years, when even the cow and mice worshipping Hindus enjoyed the rule of justice of Islam and an environment of peace and security, until foreign invaders, especially the British colonizers invaded India and enslaved Hindus and Muslims depriving them of the basic human rights.


And the Indian tyrant Modi has recently downplayed condition of the Indian Muslims through organizing interfaith dialogue in India with a view to showing the world that how secular they are, but the reality is that they are simply hiding their oppressions on the Muslims masses through this hypocrisy named "interfaith dialogue". And another purpose of holding such conference is to mislead the Muslim youths so that they can't wake up from their sleep of ignorance. In this attempt, the so called Muslim leaders are collaborating with Modi, the Pharaoh of India, and in this latest conference, these traitors ended up agreeing with the Hindu leaders that "the Muslims/Islamic groups alone are doing anti-national activity in India."

Amazingly, RSS/BJP has been carrying out carnage against the Indian Muslims

in one hand and on the other hand, blaming them of anti-national activities in front the world, although initially, the conference was held as a "damage-control and firefighting exercise that was fallout from BJP's office bearer Nupur Sharma's intemperate remarks against the Prophet (ﷺ) of Islam," as the observers viewed the conference.

However, the reality is that the Indian tyrants of RSS/BJP and the treacherous leaders of the Indian Muslims are not really concerned about the fate of the Muslims and Islam in India. Rather, they simply pretend themselves to be truly secular in front of the world, while behind the curtain, they simply massacre Muslim masses and want them to be deprived of even the basic human rights. Recently, the RSS thugs and Hindu Pandits even started raising the another "hate speech" that the Muslims of India should be put into concentration camps like the Uyghur Muslims have been kept in China," showing up the real ugly face of these cow and mice worshippers of India.

In spite of all these, the condition of the Indian Muslims is really frustrating, as they are still ignorant about the plots of these cow worshippers of RSS and Hindutva.



They are still seeking justice and mercy from them in their parliaments and trying to find honor in being citizen of a state where the word “Muslim” is considered as the other name of “filth” to the idolaters.

“

O Muslims of India, your ignorance regarding your greatest advisory in India is helping them to further demonize you. So, wake up, resist them, and fight this cow worshipper’s army, as your predecessors fought, and this is your only way-out to put an end to the humiliation at the hands of these coward cow worshippers.

Understanding the Matter of Takfir



There is a misconception among the common people regarding the matter takfir and nullifiers of Islam. Many ignorant ones are unaware of the fact that Islam can be nullified. To them, once Islam is brought, it will never be nullified, as if the unbreakable strongest bond in this world is the Islam. But in this world, we can hardly find anything that can't be broken or damaged. Every material object has a tolerable limit. If an object is subjected to the threshold of its tolerance, it will break. And Islam is not any different in this regard. Like ablution is can be broken or nullified, Islam can also be broken or nullified. And there is no difference of opinion

regarding this issue among the scholars of Ahlus Sunnah.

The basic principle is that the one who appears outwardly to be a Muslim of good character is regarded as still being a Muslim of good character, until it is proven that this is no longer the case by means of evidence that is acceptable in Shari'ah. It is not permissible to take lightly the matter of judging someone to be a kafir or fasiq, because that involves two very serious matters:

1. It implies fabricating lies against Allah ﷻ with regard to this ruling and fabricating lies against the one who is being

judged.

2. Falling into that which one accused one's brother of, if he is free from that.

In Sahih al-Bukhari (6104) and Sahih Muslim (60) it is narrated from 'Abdullah Ibn Umar, may Allah be pleased with him, that the Prophet ﷺ said:

"If a man declares his brother to be a kafir, it will apply to one of them."

According to another report:

"Either it is as he said, otherwise it will come back to him."

Based on this, before ruling that a Muslim is a kafir or a fasiq, two things must be examined:

1. The evidence of the Qur'aan or Sunnah that this word or this action implies that a person is a kafir or a fasiq.

2. Applying this ruling to a specific person who says or does that thing, such that the conditions of judging a person to be a kafir or fasiq will be met in his case, and there are no impediments.



Among the most important of these conditions are the following:

1. That he should be aware of his transgression that renders him a kafir or fasiq, because Allah ﷻ says: “And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!”

And Allah ﷻ also says: “And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower

of everything”

Hence the scholars said that a person who denies obligatory duties should not be judged to be a kafir if he is new in Islam, until that has been explained to him.

2. A reason why he cannot be ruled to be a kafir or fasiq is if he does something that incurs such a judgment involuntarily. This may take several forms such as:

For example, he may be forced to do that, so he does that because he is forced to, not because he accepts that. He is not a kafir in that case, because Allah ﷻ says:

“Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.”

Another example is when he is not thinking straight, so he does not know what he is saying because of extreme joy or sorrow or fear and so on. The evidence for that is the report narrated in Sahih Muslim (2744) from Anas Ibn Malik, may be pleased with him who said: The Messenger of Allah ﷺ said:

“Allah ﷻ rejoices more over the

repentance of His slave when he repents to Him than one of you, who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and whilst he is like that, there it is standing in front of him, so he takes hold of its reins and says, because of his intense joy, ‘O Allah, You are my slave and I am your lord,’ making this mistake because of his intense joy.”

3. Misinterpretation: He may have some confusion and some misinterpretation that he adheres to, thinking that it forms evidence for his beliefs, or he may not be able to understand and comprehend shar’i evidence and proof in the proper way.

Therefore, judging someone to be a kafir is not valid except in the case of one who deliberately goes against the shar’i evidence and who knows that he is wrong.

And he, may Allah have mercy upon him, said in Majmoo’ al-Fataawa (12/180):

“With regard to takfir, the correct view is that a member of the Ummah of Muhammad ﷺ who strives to reach the truth concerning certain issue, but reaches the wrong conclusion,

is not to be deemed a kafir, rather he will be forgiven for his mistake. But the one who understands the message brought by the Messenger ﷺ, but deliberately goes against the way of the Messenger ﷺ after true guidance has become clear to him, and follows a path other than that of the believers, is a kafir. The one who follows his whims and desires and fails to seek the truth and speaks without knowledge is a disobedient sinner, and may be a fasiq, but he may have some good deeds that outweigh his bad deeds.”

However, in the matter of Asl ad-Din (foundation of the religion), ignorance is not excuse. This is because human being has been created upon the fitrah (natural disposition) of monotheism and the fitrah of disliking the filth of shirk. Therefore, concerning the topic of major shirk, there is no excuse of ignorance by ijma' of the scholars. The ijma' regarding this was mentioned by Ibnul-Qayyim in Tariq al-

Hijratayn and it was transferred by the aimmah of the da'wah: “So anyone who falls into major shirk, such as sacrificing to other than Allah, or seeking refuge in the awliya or those in the graves, or legislates a law, and so on, then he is a mushrik, even if he was ignorant or had a tawil or made a mistake.”

He, may Allah have mercy on him, also said, “As for the kufr of ignorance without the establishment of the hujjah and without the ability to gain knowledge, then this is that which Allah has negated punishment in relation to it until the hujjah of the messengers is established.”

He, may Allah have mercy on him, also said, “Whoever died as a mushrik then he is in the Fire, even if that was before the mission [of the Prophet], because the mushrikin altered the Hanifiyyah, the din of Ibrahim, and committed and replaced it with shirk. They had no proof from Allah to do so, and its ugliness and threats had been well-known from

all the messengers, from the first to the last. The news of the punishment of Allah on its people had spread and been spoken about between the different nations, century after century, so that the hujjah of Allah was established on the mushrikin in each time. And even if it had only been what He Ahlut-Tawhid Publications 39 had established in His slaves from the tawhid of His rububiyyah that necessitates the tawhid of His ilahiyyah, and that it is impossible in each person's fitrah and 'aql to have another object of worship with Him [it would have been sufficient], even though He, glory be to Him, does not punish based on that established fitrah alone. However, the call of the messengers to tawhid had been known to the people on earth, and the mushrik deserves the punishment due to him opposing the call of the messengers. And Allah knows best.”

Ibn Taymiyyah said in his fatawa (20/37-38), “The label



of shirk is established before [the coming of] message due to his committing shirk with his Lord.” The meaning of the words of Ibn Taymiyyah here is that one is labeled and called a mushrik whenever he commits shirk with his Lord, even before the coming of the Message, meaning, even if he was ignorant.

Hence, for more clarification, kufr can be classified as: 1. General Kufr 2. Specific Kufr

Whoever opposes the religion of Islam is termed as a kafir in general, irrespective of the evidence has been established against him or not. And there is no doubt regarding this among the scholars and this is the understanding of Quran and Sunnah.

As far as the matter of specific shirk is concerned, the matter of takfir applies upon a person who accepts Islam but commits a major shirk after the establishment of the evidence upon him. In that case, there remains no impediment in making takfir of him.

Now a days, if we look upon the situation of the societies in the lands where Muslims live, we shall find those committing major shirk left with no excuse, as we contemplate on the following hadith:

It has been narrated in the Sahih from Abu Hurayrah, may Allah be pleased with him, that

the Prophet ﷺ said: “By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.” [Sahih Muslim: 153]

On the authority of Sa’d ibn Abi Waqqas, may Allah be pleased with him, said: “We were talking about something, and I had only recently left jahiliyyah behind, so I swore by al-Lat and al-‘Uzza. The companions of the Messenger of Allah said to me: ‘What a terrible thing you have said! Go to the Messenger of Allah and tell him, for we think that you have committed kufr.’ So I went to him and told him, and he said to me: ‘Say La ilaha ill Allah wahdahu la sharika lah (there is none worthy of worship except Allah alone with no partners) three times, and seek refuge with Allah from the Satan three times, and spit dryly to your left three times, and do not say that again.’”



As long as Asl ad-Din (foundation of the din) is concerned, whoever opposes it is a kafir, whether the

hujjah has been applied or not. However, we do not rule upon him by killing in this world, nor judge him to be in the Hellfire in the Hereafter – except whoever the hujjah (proof) has been applied upon. The hujjah pertaining to Asl ad-din is only having the message reach him. So, whoever has Islām, or the Qur’ān, or hearing about the Prophet, and similar to this reach him – then the hujjah has been applied upon him. Whether it reached him from a Muslim or a kāfir, or he is able to seek knowledge about Islām but refuses to do so – then they are kuffār in this life and the hereafter. There are no conditions that need to be stipulated upon them regarding the establishing of the hujjah (proof) to begin with. Thereupon the grave worshippers in the lands of the Muslimīn are kuffār in this life and the hereafter – even if one of them was more ignorant than his family’s donkey.

From here, we find that the people at our time have the hujjah (proof) established upon them in the foundations of the dīn. They have either heard about Islām, and this is sufficient – or they are able to acquire knowledge about it but they opposed. Thus, the hujjah has been established upon both of these parties, and Allāh, glory be to Him, knows best.

Regarding making takfir of the people whose kufr was shown by the Book and Sunnah, it is not permissible to refrain from making takfir and if someone does so, takfir will be made of him. And there is no difference of opinion among the scholars regarding this. For example, the kufr of Jews, Christians, Pharaoh, and the Idolaters.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said about takfir of whoever does not make takfir of Fir'awn, "Verily, this is knowledge known by necessity from the din of the people of the religions. The Muslimin, the Jews, and the Christians know that Fir'awn was from the most disbelieving creations in Allah."

He, may Allah have mercy on him, said: "And whoever does not make takfir of them, then he is more disbelieving than the Jews and the Christians, as even the Jews and Christians make takfir of the idol worshippers."

Ibnul-Wazir as-San'ani, may Allah have mercy upon him, said, "There is no doubt that whoever doubts in the kufr and does not make takfir of the idol worshippers, that it is obligatory to make takfir of him, and there is no other reason except that his kufr (i.e., the idol worshiper) is known in the religion by necessity."

The ruling of the mutawaqqif in relation to this level is kufr, and there is no excuse of ignorance for whomever the prophetic proof has reached.

On the other hand, there is another issue of those who doesn't make takfir of some apostates due to lack of proper understanding. In this case, they can be excused due to ignorance or lack of understanding of the apostasy of those apostates. If we look at the following situation, we will come to understand the issue:

'Umar ibnul-Khattab, may

Allah be pleased with him, refrained from takfir of those who resisted the zakah in the beginning. When Abu Bakr, may Allah be pleased with him, clarified their kufr to him, he agreed with him and was not asked to repent from his refraining in relation to them.

In general, the issuance of fatwa of takfir should be attributed to the scholars of din, and being common seekers of knowledge, it is not recommended to rush to make takfir on any individual or group without proper knowledge and understanding. However, regarding those against whom evidence has been established from the Book and the Sunnah, and the ijma' of scholars, there is no way of delaying in making takfir of them as making takfir of such deviants and disbelievers is concerned with the fulfillment of faith.



The Fall of Ottoman Empire

AND THEIR DEVIANCE FROM THE STRAIGHT PATH

In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, and may prayers and peace be upon the Messenger of Allah, and upon His family and His companions and all who followed Him.

As for what follows:

With the help of Allah we aim to clarify the reality of the 'Uthmaani state (i.e Ottoman Empire), which many from among those who are called "Islamic thinkers" praise and speak well of, and describe it as the last of the bastions of al-Islam, the destruction of which took away the honor of the Muslims.

THE REALITY OF THE 'UTHMAANI STATE (OTTOMAN EMPIRE)

Verily, whoever considers the nature of the 'Uthmaani state - from its rise up to its fall - will not have any doubt regarding its direct contribution in corrupting the 'aqaa'id (beliefs) of the Muslims, especially during the last two centuries of its rule, and this becomes clear through two matters:

- 1) Through its spreading of shirk
- 2) Through its war against tawheed.

Those, who defend the war of the 'Uthmaaniyyoon against the da'wah of tawheed, claim that this war was a political war. But the case is not so;

rather it was from the very beginning a war based on 'aqeedah, started by the fataawaa of their 'ulamaa' from the qubooriyyoon. [See Haashiyat I bn 'Aabideen, 4/262.]

And the 'Uthmaani state spread shirk by spreading the shirk-based tasawwuf that is founded on worshipping the graves and the awliyaa', and this is an established fact that no-one argues about, even those who defend it.

'Abd al-'Azeez ash-Shanaawi said in his book ad-Dawlah al-'Uthmaaniyyah:

Dawlah Islaamiyyah Muftaraa 'Alayhaa [The 'Uthmaani State: An Islamic State

Slandered- 1/59] - : “And one of the manifestations of the religious direction in the policy of the state was the encouragement of tasawwuf among the ‘Uthmaaniyyoon. And the state gave the mashaayikh of the sufi tareeqahs wide-ranging authorities and powers over their students and followers. And these tareeqahs initially became widespread in Central Asia, and then they moved to the majority of the areas of the state... And the state extended a helping hand financially to some of the sufi tareeqahs... And some of the most important sufi tareeqahs were the Naqshabandiyyah, the Mawlawiyyah, the Baktaashiyyah and the Rifaa’iyyah...” [End of quote.]

And these tareeqahs are all founded on worshipping the graves and the awliyyaa’, and indeed upon shirk in the ruboobiyyah that the Arab mushrikeen confirmed belief in, and that is through the

Soofiyyah’s beliefs in “al-Ghawth”, “al-Aqtaab”, “al-Abdaal”, and others whom they claim to control the universe.

And Muhammad Qutub said in his book [Waaqi’unaa al-Mu’aasir [Our Present situation), page 155]: “Sufism began to spread in the ‘Abbaasi society, however it was an isolated corner of the society. But in the shade of the ‘Uthmaani state, and in Turkey to be exact, it became the society itself, and it became the religion itself.” [End of quote.]

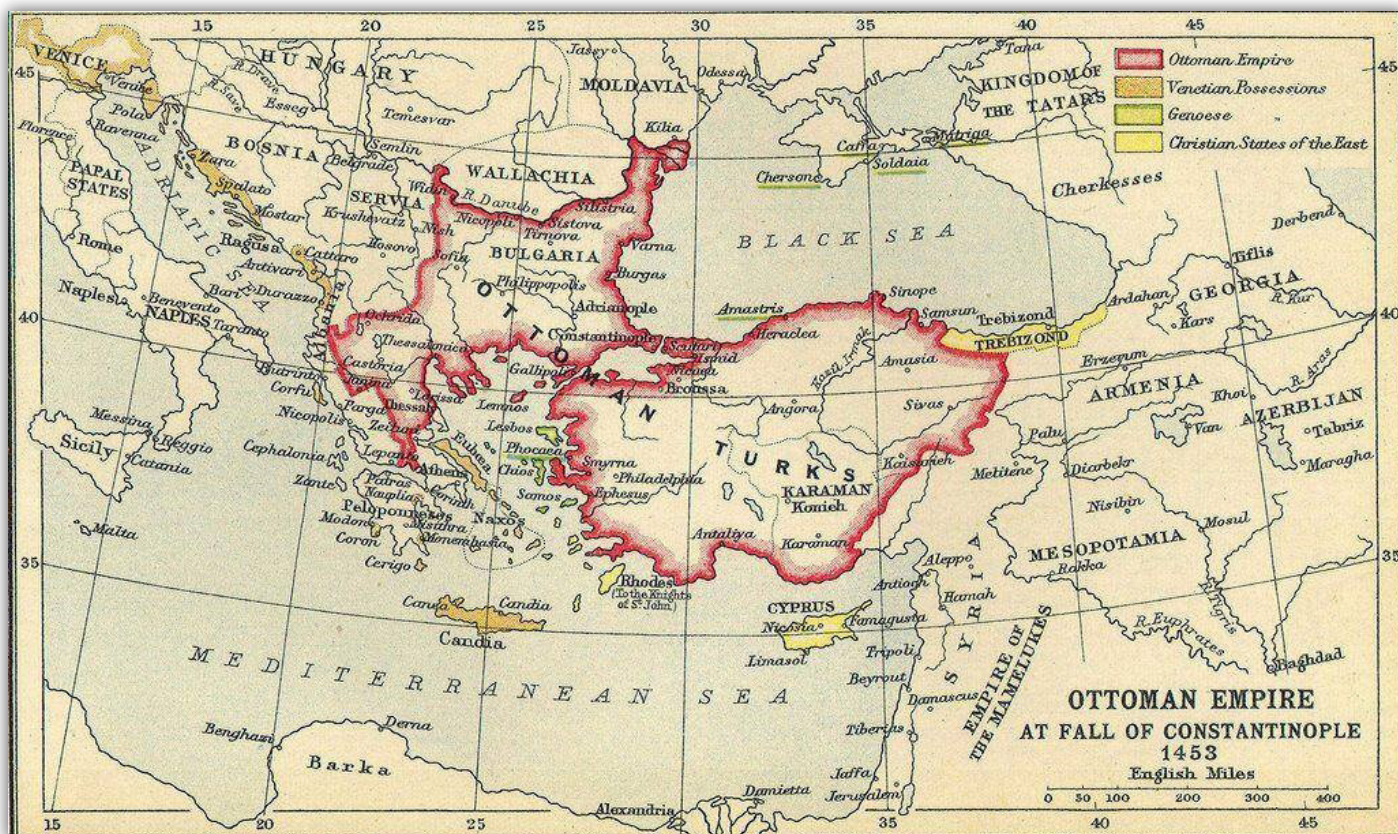
And in the book al-Fikr as-Soofi fi Dhaw’ al-Kitaab was-Sunnah [The Sufi Thinking in the Light of the Book and the Sunnah, page 411]: “And the ‘Uthmaani sultaans competed with each other in building tekkes, zaawiyahs, and the graves of the Baktaashiyyah. So some of the sultaans supported it, and others were opposed to them, preferring another different tareeqah.”

[End of quote.]

For this reason, it is unsurprising that shirk and kufr became widespread, and tawhid began to fade away, in the lands that they ruled. And Shaykh Husayn ibn Ghannaam - rahimahullaahu ta’aala - said, describing their lands: “Most of the people in his time - i.e. during the time of Shaykh Muhammad Ibn ‘Abd al-Wahhaab - were sunk in pollution and smeared by the mire of impurity to the extent that they went headlong into shirk, after the Sunnah had been buried... So they turned to worshipping the awliyyaa’ and the righteous people, and they discarded the collar of tawheed and the religion. So they exerted themselves in seeking aid from them in times of calamities, accidents, and disastrous events, and they ran to them asking them to fulfill their needs and remove their difficulties, from the living ones among them as well as their dead. And many people believed that inanimate objects could bring help or harm...”

And Imaam Sa’ood ibn ‘Abd al-’Azeez - rahimahullaahu ta’aalaa - (died in 1229H) said in one of his letters to the ‘Uthmaani governor of al-’Iraaq, describing the nature of their state: “So these are the





sha'aa'ir (symbols) of kufr in Allaah and shirk, this is the situation that exists among you. Such as building domes over the graves, lighting lamps over them, hanging curtains over them, the visits to them in manners not legislated by Allah or His Messenger ﷺ, celebrating yearly festivals there, and asking those buried therein to fulfill needs, remove difficulties and answer pleas; all of this along with the abandoning of the obligatory duties of the religion that Allah has ordered to be established, such as the five prayers and other than them. For the one who wants to pray, prays alone, and the one who leaves the prayer is not objected to. And likewise is the case with zakaah. And this matter has spread and become well-

known, and has filled the ears of many in the lands of ash-Shaam, al-'Iraaq, Egypt and elsewhere from among the lands." [End of quote.] [Ad-Durar as-Saniyyah, 1/382.]

This was, very briefly, the situation of the 'Uthmaani state. If the above quotations are not sufficient to convince a person of this, then there is no hope for him to understand. May Allah ﷻ grant us all understanding. Ameen.

And as for the situation of its sultans - it is also of this kind. And I will mention a number of miscellaneous examples of these sultans, in order to clarify their situation:

Sultaan Orkhaan the First (died 761H):

He is the second sultaan of

this state, after his father 'Uthmaan ('Uthmaan the first, died 726H). His rule lasted for 35 years. And this sultaan was a sufi upon the Baktaashi tareeqah. And the historians have mentioned about this sultaan that he helped the Roman king against the Serbian king, because the Roman king promised to give his daughter to him in marriage. And the Baktaashi tareeqah - which I have mentioned several times already - is a sufi, shi'a, baatini tareeqah founded by Khankaar Muhammad Baktaash al-Khurasani, who spread it in Turkey in the year 761H. And it is a mix of the 'aqeedah of Wahdat al-Wujood (the unity of all existence, essentially negating the separateness of Allaah from His creation),

worship and deification of the mashaayikh, the ‘aqeedah of the Raafidhah regarding the imams, and they exaggerate regarding the Prophet ﷺ in a manner that takes them out of Islam.

****Sultaan Muhammad the Second (al-Faatih) (died 886H):****

He is one of the most famous of the sultaans of this state, and he ruled for 31 years. After conquering Constantinople in the year 857H, he discovered the site of the grave of Abu Ayyoob al-Ansaari - radhiyallaahu ‘anhu - and built a tomb over it, and next to it he built a masjid, and the masjid was decorated with white stone. And he built over the tomb of Abu Ayyoob a dome. And the custom of the ‘Uthmaaniyyoon, in their blind following of the sultaans, was that they would come in a big procession to this masjid, then the new sultaan would enter this tomb, and he would then receive the sword of Sultaan ‘Uthmaan the First from the Shaykh of the Mawlawi tareeqah.

And this sultaan was the first to lay down the foundations of “civil law” and “penal law”. So he replaced the shar’i bodily punishments that are narrated in the Book and the Sunnah - i.e. a tooth

for a tooth, and an eye for an eye - with monetary fines, in a clear methodology that was completed by Sultaan Sulaymaan al-Qaanooni.

And he also issued a legislation - that continued to be implemented after him - which was that every sultaan who came to power could kill all of his brothers, so that the throne would be safe for him alone! And he began his rule by killing his own infant brother Ahmad!

****Sultaan Sulaymaan al-Qaanooni (i.e. the legislator) (died 974H):****

And he is also one of the most famous sultaans of the ‘Uthmaani state, and his rule was approximately 46 years. When he entered Baghdaad, he built a dome over the tomb of Abu Haneefah. And he visited the holy places of the Raafidhah in an-Najaf and Karbalaa’, and he rebuilt the structures there that had begun to deteriorate. And he was called “al-Qaanooni” because he was the first to introduce the European laws upon the Muslims, and to make them enforced in the courts. And it was the Jews and Christians who influenced him to do that.

****Sultaan Saleem Khaan the Third (died 1223H):****

Sa’ood ibn ‘Abd al-’Azeez said in his letter to the governor of Baghdaad, which we have previously mentioned: “Your situation, and the situation of your imams and your sultaans, testifies to your falsehood and your lying in regard to that (i.e. their claim to Islam). For we have seen, when we opened al-Hujrah ash-Shareefah (the room of the Prophet), upon its owner be the best of prayers and peace, in the year 22, a letter from your sultaan, Saleem, sent by his cousin to the Messenger of Allah ﷺ, asking help from him and calling upon him to grant victory over the enemies. And it contains enough lowliness, humiliation and self-abasement to testify to your falsehood. It begins: “From your little slave, Sultaan Saleem. To proceed: Yaa Rasoolallaah, we have experienced difficulty and hardship that we are unable to avert, and the slaves of the cross have taken over the slaves of ar-Rahmaan! We ask you to grant us victory over them and help us against them.” And he mentioned a lot of words of this general meaning. So look at this enormous shirk, and kufr in Allah, the One, the All Knowing!

The mushrikeen of Makkah did not even ask this from their idols al-’Uzzaa and

al-Laat, for when hardship and calamities befell them they used to call only on the Creator of all beings!”

****Sultaan ‘Abd al-Hameed the Second (died 1327H):****

This sultaan was a fanatical sufi upon the Shaadhili tareeqah. There was a letter from him to the Shaykh of the Shaadhili tareeqah of his time. He says in it: “All praise is due to Allah... I lift up this request of mine to the Shaykh of the high Shaadhili tareeqah, and to the one who pours out the spirit and the life, the Shaykh of the people of his age, Shaykh Mahmood Effendi, Abush-Shaamaat, and I kiss his two blessed hands, hoping for his righteous prayers. My master: By the Tawfeeq of Allah Ta’aalaa I am constantly reciting the awraad of the Shaadhiliyyah night and day, and I request that I continue to be in perpetual need of your sincere prayers.” And the Shaadhili tareeqah is a sufi, grave-worshipping, shirk-based tareeqah, full of enough enormities and blasphemies.

As for the stories of the relations of this state with the Jews and Christians and other kuffaar, in their appointing them to positions of power, aiding them, and even making

them equal with the Muslims, then they are many.

As for the war of the ‘Uthmaaniyyoon against tawheed, then it is well-known, for they declared war against the da’wah of Shaykh Muhammad ibn ‘Abd al-Wahhaab - rahimahullaah – and it is known to all, just as the Sahawat murtaddin, today, wage war upon the Islamic State for its da’wah of the pure tawheed.

“They wish to extinguish Allaah’s Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate it.” [At-Tawbah: 32] And they sent campaign after campaign to war against the people of tawheed. And the ‘Uthmaaniyyoon, in their war against tawheed, sought help from their brothers the Christians.

And during the wars of the ‘Uthmaaniyyoon against the people of tawheed, such atrocities were committed that made those of the Crusaders pale in comparison.

Like the murtadd Taliban Emirate of today, the ‘Uthmaani state wanted to incite its troops to kill the people of tawheed, so it issued a decree that every soldier will receive a reward for every one that he killed, and it

was necessary that the soldier prove his kill by cutting off the ears of his victim and sending them to the capital al-Astaanaah (Istanbul), along with their destruction of villages and cities, and even their burning of masaajids. And from their crimes is that they took the women and children of the people of tawheed as captives, and sold them as slaves.

So this was their enmity towards tawheed and its people, and this was their spreading of shirk and kufr. So how can it possibly be claimed that this corrupt, infidel state was an “Islamic khilafah”?!

The ‘Uthmaani governor of al-’Iraaq said to Sa’ood ibn ‘Abd al-’Azeez (died 1229H): “For we are Muslims in truth, and this is what all of our imaams have agreed upon, from all four madhaahib, and the mujtahidoon of the Deen and the Millah.” So Ibn ‘Abd al-’Azeez replied: “We have clarified from the Words of Allah ta’aalaa, the words of His Messenger, and the words of the followers of the four imaams, that which refutes your weak case, and defeats your false claim. For not everyone who makes a claim proves it by his action. And a poor person does not become

rich simply by saying: “A thousand dinars!” And a tongue does not burn simply by saying: “Fire”. For verily, the Jews, the enemies of the Messenger of Allah ﷺ said to Him when He called them to Islam: “We are Muslims!” And the Christians said similar to that. And likewise Fir’awn said to his people: “And I show you not except that which I see to be correct, and I guide you not except to the path of correctness.” Yet he lied and uttered falsehood in that.” [End of quote.] [Ad-Durar as-Saniyyah, 1/391.]

The Fall of The Ottoman Empire

The reasons for the fall of the Ottoman Empire were many, and they all revolved around its deviation from referring judgments to the Law of Allah the Almighty, and this incurred a life of misery and distress on Muslim individuals and the whole Ummah. The adverse effects of moving away from the Shari‘ah are reflected in the religious, social, political, and economic aspects of people’s lives of the Muslims. Fitnah (trial and affliction) continues to befall people until it permeates all facets of their lives. Allah the Exalted says: “So, let those beware who dissent from the Prophet’s

order, lest Fitnah strikes them or a painful punishment.” [Quran 24:63]”* In the last two centuries of its reign, the Ottoman Empire was mired in numerous manifestations of shirk, acts of bid‘ah, and myths, and fell in a serious deviation from Tawheed al-Uloohiyyah (maintaining Oneness of the Worship of Allah). Accordingly, it was overwhelmed by darkness and ignorance, obscuring the true essence of Islam and obliterating the light of tawheed, and causing it to deviate from the straight path, to the extent that no righteous slave of Allah remembers

them with tribute now. So here lies the reason for learning the history of Uthmanis because it manifests the downfall of a faction when it deviate from the prophetic method, and on other hand, there are brilliant examples of victory and success of the true followers of tawheed, like Sahabas and their followers, when they hold fast to the rope of Allah, i.e the Book and Sunnah of His Messenger ﷺ. Another reason for learning history of the failed factions of the past is to learn important lessons from their mistakes which led them to astray and to save ourselves from those accordingly.





THE STORY OF LUT ‘Alayhis Salam

Among the followers of Ibrahim (‘Alayhis Salam) was Lut. Allah, the exalted blessed Lut (‘Alayhis Salam) with prophethood and was sent to preach the message of tawhid to a tribe that resided in Palestine, in a town called Sodom. Allah, the exalted states,



“

“And indeed, Lut was among the messengers.” [As-Saffat: 133]

And as is the Sunnah of Allah, the noble messenger was denied by his people and was ostracized by them. The people of Lut (‘Alayhis Salam) were a people who were completely infested with the disease of homosexuality. The first people to indulge in this animalistic behavior were the people of Lut (‘Alayhis salam). They were defiantly disobedient people. The women would support and help the men in their degeneration. Lut (‘Alayhis Salam) continued to preach, patiently and with conviction that he was upon the truth. The people however would not listen to him, and they continued with their acts of defiance.

“The people of Lut accused

the messengers of lies. When their Lut said to them: ‘Will you not take heed? I have been sent as a trusted messenger to you. So fear Allah and listen to me.’” [As-Shu’ara: 160-163]

“[Remember] Lut, when he said to his people, ‘Why do you commit immorality while you know (it is evil)?’” [An-Naml: 54, 56]

“And [We had sent] Lut, who said to his people, ‘Do you commit such immorality which none in the world has committed before?’” [Al-A’raf: 80]

Allah ﷻ doesn’t punish a people before the establishment of proof, and

He ﷻ sends a messenger and if the people reject him and disbelieve in him, Allah ﷻ inflicts them with punishment. Lut (‘Alayhis Salam) warned them but to no avail. They belittled him. His own wife stood against him. Things became increasingly difficult for him and the decision of Allah ﷻ was also nearing.

“Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lut. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, ‘Enter the Fire with those who enter.’” [At-Tahrim: 10] Allah ﷻ sent angels to the people of Lut who would

inflict them with a terrifying punishment. These were the same angels who gave Ibrahim (‘Alayhis Salam) the glad tidings of Ishaq (‘Alayhis Salam).

“[Ibrahim] said, ‘Then what is your business [here], O messengers?’ They said, ‘Indeed, we have been sent to a people of criminals to send down upon them stones of clay, marked in the presence of your Lord for the transgressors.’ So We brought out whoever was in the cities of the believers. And We found not within them other than a [single] house of Muslims. And We left therein a sign for those who fear the painful punishment.” [Ad-Dhariyat: 31-37]

“Said Lut: ‘Indeed, these are my guests, so do not put me to shame.’” [Al-Hijr: 68]

“‘These are my daughters,’ said Lut, ‘if you would be doers [of lawful marriage].’” [Al-Hijr: 71]

The Angels were disguised as humans and were beautiful in appearance. When Lut (‘Alayhis Salam) saw them, he grew fearful. He was afraid that the people would attack them and try to fulfill their evil desires with them. Lut (‘Alayhis Salam) pleaded with his people to not approach the guests, and he tried to reason with them and tried to convince them to marry his daughters, meaning the women of the town. But the people did not listen to

him and his wife was also instigating the people. Then came Allah’s decree, and the angels rained stones on them. “The angels said, ‘O Lut, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?’” [Hud: 81]

Thus Allah ﷻ protected His messenger and the Sunnah of Allah was established- the Final outcome is for the Righteous.



"Do they not travel in the land, and see what the end of those before them was? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves. Then evil was the end of those who did evil, because they belied the Ayat (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allah and made mock of them.

"[Ar-Room 30:9-10]

Memories of Shuhada: *Umais al-Kashmiri*



“He will not allow the deeds of those who are killed in the cause of Allah to go waste.”
[Muhammad: 4]

“

“What is the basis of our relationship with Pakistan? La Ilaha Illa Allah? Rather, our heart is Kashmir; our heart is Pakistan; our life is Pakistan. Kashmir is the jugular vein of Pakistan. Pakistan is the fortress of Islam. Kashmir will become Pakistan.”

These were the slogans reverberating in the charged atmosphere of Kashmir since 1947. These slogans were propagated to violate the wealth and honor of the Muslims of Jammu and Kashmir, and to further the interests of Pakistan. This dirty game has been going on since 1947 and it became prominent in the year 1989 when the armed uprising against the Indian state erupted. The fruits of this struggle were reaped by the Pakistani state in general and the apostate intelligence agency ISI in particular which made no qualms in exploiting the atrocities committed by the Indian army against the Muslims of Kashmir. The apostate Pakistan government

and its intelligence agency used the media to highlight the sufferings of the Muslims, as a result of which, Muslim countries from all around the world sent huge amounts of money. The apostate political and military parties and organizations continue to receive funds to this day. The Muslims of Kashmir bore the brunt of Indian oppression in Kashmir, young men were killed, their wealth was taken, their honor was violated, and their women were raped. This oppression and tyranny continues and the apostate Pakistani government does nothing more than issuing condemnation statements, as if they have strangled the armed uprising in Kashmir. The militants of Kashmir are in complete control of the ISI and they follow their mandate by heart. The political and militant organizations of Kashmir envisage their freedom in the slavery of the ISI. They do

not dare to oppose the policies of ISI, as they know very well that by doing so they will be deprived of the monetary benefits that they have been enjoying for the last 33 years. Millions of rupees are spent on these organizations and individuals from the so called funds for the martyrs. The Muslims of Pakistan have always been generous with their wealth since they spend generously for a noble cause. However, all of this money goes into the pockets of these traitors who have sold their Hereafter for this lowly world. Conducting seminars in luxurious hotels and giving interviews to media channels and newspapers, these wolves, in sheep's clothing, have always betrayed the Muslims. One of such organizations



is the Jam'at-e-Islami who has been working on the ground to solidify the claim of Pakistan on Kashmir. This organization, having its roots in hypocrisy, has been actively corrupting the Aqidah of the Muslims of Kashmir. From contesting elections to legislate man-made laws to distancing itself from militancy and jihad, this organization has always betrayed Islam and its followers. They have taken Pakistan as their Lord and its armed fighters find no shame in bowing their heads before the flag of Pakistan. As Allah the Exalted says: "So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah]." [Az-Zukhruf: 54]. The extent of this dirty war can be gauged by the fact that these apostate organizations on the directions of their masters are now smuggling opioids into Kashmir. The young Muslims of Kashmir have now fallen into the pit of heroin addiction, all of which is smuggled



from Afghanistan through the border of Pakistan. A small amount of this money is then used to fund this dirty war and the rest goes into the pockets of the leaders and workers of these organizations. Anyone who dares to speak out against these apostates is killed after being labeled as a collaborator and Indian agent. The weapons which are bought from Pakistan to fight the Indian army are sold at high prices by these wolves. The Muslims of Kashmir continue to suffer while as these apostates reap the fruits of their unholy labor.

We ask Allah, the swift in reckoning, to humiliate these traitors and to inflict upon them a torment and make them a sign for the universe to see. We ask Allah to free the Muslims of Jammu and Kashmir from the shackles of slavery and raise, among them, sincere men who would guide them towards

Allah the Almighty and jihad in His path. We ask Allah to replace these apostates with leaders who would reject all the Tawaghit from United Nations to human rights watch and disavow the apostate government of Pakistan and ISI and strive in the Path of Allah seeking to implement the Laws of Allah. Indeed, it is easy for Allah.

As the valley of Kashmir was simmering with anti-India rhetoric which had engulfed thousands of young men, 16 year old 'Ijaz Ahmad Ahangar, a student of 10th standard from Srinagar, chose to pick up arms and fight the Indian army. 'Ijaz Ahmad crossed the Line of Control in February 1990 and reached the so called Azad Kashmir in Pakistan. He joined Harkat al-Mujahidin which later became Harkat al-Ansar and received arms training in one of its training camps in Zavirah, in Afghanistan. He entered Kashmir again four months later and continued to be an active member of the organization till March 1996. He was arrested in Srinagar during this time and spent one and a half years in prison. In October 1995, he married the daughter of Umais Ghazali, who was the Amir of Tehrik al-Mujahidin. He again crossed over to Pakistan in 1996, and joined



Tehrik al-Mujahidin and was associated with its media wing. In September 1997, 'Ijaz Ahmad was blessed by Allah with a daughter who would be married to mujahid Huzaifah al-Bakistani (May Allah accept him) later in Wilayah of Khurasan of the Islamic State in the year 2017. Allah blessed 'Ijaz Ahmad also with a son on the first of September 2000. He was named him Umais. This was the time when the

reality of these organizations dawned upon 'Ijaz Ahmad. He realized that these traitors and bandits were profiting from the miseries of the Muslims of Kashmir. They had sold their Hereafter for worldly gains. The fear of death and the greed to live in this world had blinded them. They only cared for the well-being of their children whilst making the children of others scapegoats. Their children enjoyed luxurious lives,

were sent to schools and colleges to receive formal education. They were kept away from religious learning. Their school fees were paid from by the funds these so called jihadi organizations. The children of those who killed fighting the Indian army, on the other hand, lived lives full of hardships and miseries. The widows and orphans were neglected and they were left at the mercy of the Hindu mushrikin. The dogs of ISI spun webs of lies and deceits around the Muslims of Kashmir. Over the course of time, their so called jihad turned into peaceful resistance. Those jihad claimants started labeling themselves as the "freedom fighters", as the calls for peaceful protests and demonstrations grew louder and louder, and people were asked to observe civil curfews, black days were observed. Thus religion was gradually erased from the hearts and minds of the people of Kashmir. All of this was done at the behest of ISI and carried out by its loyal dogs. Anyone with a conscience and sound Aqidah would be

enraged by the actions of these apostates. Thus by the grace of Allah, 'Ijaz Ahmad left Tehrik al-Mujahidin in 2001 and started his own business and disassociated himself from these apostate organizations. He came in contact with some members of Al-Qa'dah, and in 2006, he left for Waziristan, a tribal area in Pakistan.

On the other hand, in June 2005, Umais along with his mother and siblings travelled to Kashmir to visit their relatives. When they applied for new passports, the Indian authorities denied issuing new passports, and thus the family members were separated. Umais got admission in Salafiyyah school in his native Russu Badgham district and studied there for five years. He was very intelligent and hard-working boy. He always secured the first position in his class. He despised the Indian military since childhood, and he would point guns made out of wood at them and look them in the eyes. The mushrikin would

sometimes point their guns back at him. They would try to scare him and threaten him but there was no avail. Allah decreed for the family to reunite and in November 2009, and with the help of Allah, Umais along with his family reached Miran Shah of Waziristan. Thus Allah implemented His plan. Indeed, Allah is predominant over all affairs.

Umais continued his education and got admitted in a Kuram high school located in Miran shah. He only took classes for two months in the first year after joining and despite that he secured fifth position in his class. He would secure first positions afterwards every year until 2013. He studied there till the seventh standard. Al-Qa'dah had set up a Madrasa in Dargah Mandi area of Miran Shah. Umais joined the Madrasa and started studying the religion along with the memorization of Quran. He studied there till 2014. He completed the memorization of Seven Juzz of Quran during his stay in that place.

It was the time when the muwahdin in Iraq and Sham were obliterating the Tawaghit, as they established the Khilafah upon the prophetic method. Many muwahhidin from Al-Qa'dah joined the Islamic State

after its leader Ayman ad-Dhawahiri's contradictory statements and hypocritical position on the Islamic State. Although many brothers were successful in traveling to Iraq and Sham, others were unable to do so. Among these were 'Ijaz Ahmad, 'Isa from Karachi, and 'Ismail from India. The Apostate Pakistani army had started its operation in northern Waziristan making things difficult for the muwahhidin brothers over there.

Then these people migrate first to Shawal and then to Wana in South Waziristan.

As the family members of 'Ijaz Ahmad were more in the number, the brothers decided that 'Isa and 'Ismail (May Allah accept them both) would travel first and try to make it to Sham. 'Ijaz Ahmad settled in Gomal in Afghanistan along with his family. The brothers who had started their journey were arrested in Turkey for some time and thus 'Ijaz Ahmad lived in Gomal for one and a half years.

During this time, Umais continued his studies and memorization of Quran and studied Qirat from former explosive expert of Al-Qa'dah, Umais, also known as Baghdadi. It was around this time that Shaykh Hafidh Sa'id

and Shaykh Maqbool (May Allah accept them) along with many sincere mujahidin pledged allegiance to Shaykh Abu Bakr al-Baghdadi (May Allah accept him), and a video was also released regarding the pledge of allegiance. The flags of Tawhid were unfurled in many places in Nangharhar and believers who were overwhelmed with this blessed news raised the banners of Tawhid on their houses. These events were a source of joy and relief for 'Ijaz Ahmad, and he thanked Allah. Then a delegation of the Islamic State visited Gomal to invite an anti-Taliban commander Moulawi Ubaidullah Hunar towards the Khilafah. The delegation also met 'Ijaz Ahmad and informed him of the state of

Wilayah of Khurasan, and also gave him the good news of 'Isa and 'Ismail (May Allah accept them) having made it to Khurasan. The delegation gave 'Ijaz Ahmad the contact address of 'Isa and the two brothers came in contact with each other again. A plan was devised for him to travel to the territory of the Khilafah and by Allah's help, in May 2016 'Ijaz Ahmad reached Khurasan's Mamand area safely along with his family. "And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And

Allah is ever Forgiving and Merciful." {An-Nisa:100}

In Mamand area, Umais completed his basic training in Shari'ah and started to study Aqeedah and Hadith under Moulawi Idrees and Moulawi Ibn Taymiyyah (May Allah accept both of them). He continued his memorization of the Quran and at the time of his martyrdom he had memorized 27 Juzz of the Quran. During this time, he was also deployed on the front lines and he took part in many battles against the murtadd Afghan forces. In two battles, Allah granted the mujahidin



خراسان کے علاقے اچین میں انغماسی حملہ کرنے والے بھائی عبد اللہ عمیس الکشمیری تقبلہ اللہ

victory and they captured the spoils of war. In one such battle, mujahidin also managed to take a Humvee as spoils of war. When Umais received his share from the first battle, he spent that amount in arranging a feast for his neighbors and he divided his share from the second battle among his little brothers.

Umais would become very happy whenever guests would arrive at his home and he would urge his family members to prepare more and more items for them. He spent most of his time in reciting the Quran and he would also take care for the orphans and widows. He constantly offered the night prayers and would fast every Monday and Thursday. Six months prior to his Martyrdom, he increased his praying and helping of widows and orphans.

In the areas of Shadal and Makranay near Mamand, a fierce fight was going on between the mujahidin and the murtadd Afghan forces and the Crusader American army. They

cut off the direct supply route for the mujahidin. But it did not deter Umais from his duties, as he continued to serve the Muslims. He would carry goods for people on the backs of donkeys from Oghz to Makranay. This one-way journey would take him five hours on foot. He took this heavy burden on this shoulder in pursuit of the pleasure of his Lord.

Although, 'Umais and his father had decided amongst themselves that after completing his studies and arms training, he would go to Kashmir to aid the muwahhidin and provide arms training to them, and teach them the religion of Allah. However, Allah had decreed something else. When the house of Shaykh 'Abdul Haseeb (May Allah accept him), the second Wali of Khurasan wilayah, was raided, more than 60 people including women and children were martyred. After witnessing this carnage, Umais was enraged and his jealousy for the believers led him to registering for the inghimasibrigade. This knight of Allah wanted to avenge the blood of his brothers and sisters. He would be deployed on many missions against the murtaddin. On the 14th of July, the commander



of the battle deployed him in Makranay area of Mamand along with three other mujahidin.

On the 18th of July, the murtadd Afghan army, aided by American air support, tried to march towards the area. The four Lions of Allah confronted them and a fierce battle broke out which lasted for hours. All four of the mujahidin embraced martyrdom, and afterwards, the American C-130 and other fighter jets bombed the area to dust. Thus the whole area was reduced to rubble and the bodies of the brothers were never found. The whereabouts of the slaves of Allah might be unknown to us but they are known to Allah. Thus the knight of Allah dismounted his steed and left the world

to meet his Lord at the age of seventeen along with three of his mujahid brothers. We consider him such and Allah is his judge.

It was narrated from Abu Hurairah that the Prophet (ﷺ) said:

“The dust (of jihad) in the cause of Allah and the smoke of Hell will never be

combined in the interior of a Muslim.” [Sunan Ibn Majah: 2774]

We ask Allah by all his beautiful names and lofty attributes to accept the martyrdom of the brothers and we ask Him to aid us in walking on the same path. May Allah take from us our blood and our wealth until He

is Pleased with us. May Allah grant us martyrdom in his path and may Allah take our souls from us when he is Pleased with us. Ameen.



"Our Lord, why have You decreed upon us fighting?"



Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, the enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

[An-Nisa: 77]

REASONS FOR STAYING AWAY FROM JIHAD

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ^ط وَعَسَىٰ
أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ^ط وَعَسَىٰ أَنْ
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ^ف وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ.

(البقرة - 216)





Weak Faith:

A man of weak faith always stays away from jihad, because it is the most difficult of all deeds. Allah ﷻ says: “Yet, they said, ‘O Moses! Still we will never enter as long as they remain there. Go you and your Lord to fight them; we stay here!’” [Maidah: 24]

Cowardice and Fear:

The jihad cannot be performed by the cowards, but fear or faint heart is possessed by most of the men, but as soon

Jihad is the pinnacle of Islam after bringing faith. There is no deed of Islam that can equal jihad in terms of rewards and status. The status of the mujahidin in the sight of Allah is the highest of all people, after the prophets. Allah ﷻ has created hundred ranks in the Jannah for the mujahidin and the distance between two consecutive ranks is like the distance between the heaven and the earth. Yet, despite all these amazing bounties from Allah, many people intend to stay away from it. Therefore, staying away from jihad is a disease of heart which needs to be cured. There are some factors that cause this disease that prevents people from waging jihad in the cause of Allah.

as a person set out for Jihad, Allah removes the fear of weakness of his heart from him. Allah ﷻ says: “If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.” [At-Tawbah: 57]

He ﷻ says: “Have you not seen those who were told, “Restrain your hands [from fighting] and establish prayer and give zakah”? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, “Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time.” Say, the enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed].” [An-Nisa: 77]

And on the occasion of Ra'i

al-Assad, when the spies of the polytheists came to the Muslims to frighten them about the kuffar, Allah ﷻ said: “That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.” [Aal-i-Imran: 175]

Hypocrisy:

Hypocrisy is the main reason for staying away from jihad. Hypocrites always keep away from battles and wars.

Allah ﷻ says: “And that He might make evident those who are hypocrites. For it was said to them, ‘Come, fight in the way of Allah or [at least] defend.’ They said, ‘If we had known [there would be] fighting, we would have followed you.’ They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they

conceal.” [Aal-i-‘Imran: 167]
Only defensive war is demanded by the hypocrites, not offensive, but the reality is, they don’t even participate in the defense wars.

Allah ﷻ says: “Those who believe say, ‘Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been].’” [Muhammad: 20]

The Prophet (peace and blessings of Allah be upon him) said: “Whoever dies while he has neither fought in the way of Allah nor prepared himself (i.e. he had no intention to fight), then he has died in a branch of hypocrisy.” [Narration of Muslim]

Many people say that if Allah wills, we have the intention for waging jihad, but let the time to come and the opportunity to arise. But the fact is this is the high time for jihad, and there is also opportunity for this. So, when shall their time and opportunity come?

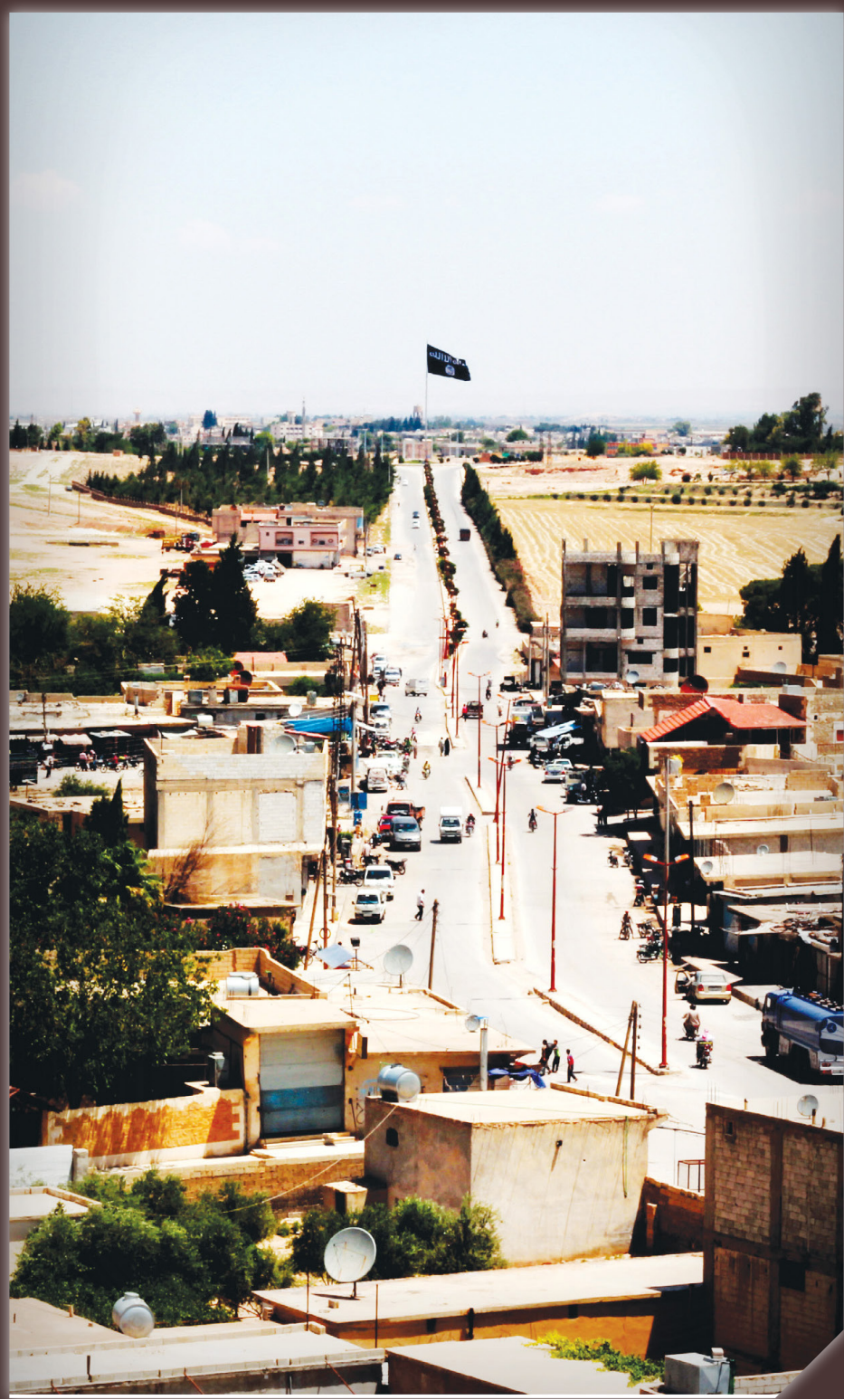
The second thing is that Allah, the Lord of the worlds, says: “If these hypocrites had really intended for jihad, they would have prepared themselves, as they are not prepared, they are lying.”

Oh Muslims! Have you ever asked yourself whether you have intention for jihad or not? If so, then what have you prepared for it?

Allah ﷻ says: “And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah did not like their setting forth, so He kept them back, and they were told, “Remain [behind] with those who remain.” [Tawbah: 46]

Inclination to the Worldly Life:

When a person intends to build the worldly life, he cannot do jihad either, because through jihad, the aim is to build the Hereafter, not the world.



Allah ﷻ says: “O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.” [Tawbah: 38]

Satan, in order to prevent one from jihad, intimidates him regarding the ruin of his worldly affairs. The Prophet ﷺ said: “Satan seduces man in different ways. When he converts to Islam, he says to him: ‘Will you be converted to Islam and leave your forefather’s religion?’ The man does not accept his word and converts to Islam. Then Satan sits for him in the path to migration and says: ‘Are you migrating, giving up your property?’ The man, however, ignores him and prepares his horses for migration. Then Satan lies on his path of jihad and says to him: ‘Shall you participate in jihad while you will die and your wife will be married to someone else and your wealth will be distributed among people.’ He ignores him and sets out for jihad. Whoever does this and dies, it becomes obligatory upon Allah to admit him to Jannah, and if he is killed, Allah will surely admit him to it. If he sinks in water, Allah will admit him to Jannah. Even if he dies falling

down from his ride, Allah will admit him to Jannah.” [Musnad Ahmad]

The worldly life tastes sweet, but there are some pious people who keep away from the world. Among those was Shaykh Abdul Hasib, may Allah accept him, the second Wali of Khurasan wilayah. Normally, there used to be no food in his house. Guests would sit empty handed, and Shaykh’s children would look for spinach near the water streams, and they would cook those for the guests. He didn’t use things, like the bed, rides, etc., from the treasury. Once Shaykh was on a walking, and there was nothing to sit on except for a chair belonging to the treasury. Brothers asked him to sit on it for rest, but he replied: “Doesn’t it belong to Bayt al-Maal?” They replied: “Yes.” So the Shaykh stood still, avoiding the chair. O Lord, forgive this servant of yours and accept his deeds. Ameen.

Being fond of luxury and comforts:

In jihad, there are no facilities, no fulfillment of desires, and no luxuries, and most of the time there are shortages, hardships, sufferings, wounds, imprisonment, and martyrdom. So, if a person worries about his health and vast blessings, then it will be difficult for him to wage jihad.

Allah ﷻ says: “Had it been an

easy gain and an easy journey, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah, “If we were able, we would have gone forth with you,” destroying themselves [through false oaths], and Allah knows that indeed they are liars.” [Tawbah: 42]

Ibn Kathir, may Allah have mercy on him, said: “It (Had it been an easy gain) means booty right in front of them, and Ibn Abbas, may Allah be pleased with him, said: “(an easy journey) means travel for only a short distance.”

Allah ﷻ says: “And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, “Allah has favored me in that I was not present with them. But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. “Oh, I wish I had been with them so I could have attained a great attainment.”

This means that a person, looking for his own interests, can hardly wage jihad. Seeing victory and booty, he goes to jihad, and if he is about to face difficulties, he hardly shows up his face, as if these are the people who have subjugated jihad to their own desire and comforts, but they were supposed submit themselves to the commandment of Allah and His messenger, be it easy or difficult for them.

HYPOCRISY



Those who believe say, ‘Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been].’”

[Muhammad: 20]

Are you satisfied with the life of this world rather than the Hereafter?

O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”





THE PUGWASH CONSPIRACY^[6]

Pugwash, a Jewish institution, spends its wealth to fulfill its objectives, as we know that enemies of Islam spend huge amount of wealth in different ways against Islam. Allah the Almighty has mentioned in

Quran that kuffar spends their wealth and money excessively to destroy Islam and Muslims. My dear brothers! You must be wise enough to understand their objectives and plans, they must not become successful

in deceiving and weakening your will, these kuffar will spend excessively, but in the end, they will be regretful and remorseful as Allah the Almighty mentioned in glorious Quran:

“Surely the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell.” [Anfal: 36]

In above verses of Quran, Allah the Almighty summarizes that Muslims must not lose hope because kuffar have lots of wealth and they will spend it excessively against you, but in the end they will be the losers and regretful.

So, O my brothers! The Pugwash institution strives in order to prevent Islamic State’s progress and spends wealth to hinder mujahidin and muhajirin from the path of Allah, as we mentioned earlier about how this institution’s hired people to create platforms and pretended to be well-wishers, and they made acceptance among the mujahidin, and they even made martial relationship with the muhajirin sisters. Even if their spies ran away from the Islamic State, they still kept their contacts with muhajirin and sent them money, and it is clear that why this institution is spending money, as they have following objectives.

A: By spending a lot of money, they influence muhajirin,

disguising themselves as well-wishers. They show themselves as excellent charity giver, and once they become successful in it, they propagate lies about the leaders, and those, who are under their influence due to the charity or money given to them, unconsciously spread their lies for them.

B: By sending this money, they pretend themselves to be the leaders to the muhajirin and make high status among them. They give them such an impression as if whenever they face any problem, they are there to help them. Disguising themselves as officials, they will inject their poisons eventually.

C: Through spending a lot of money on their followers, they attract other muhajirin towards them.

We advise the leaders of the mujahidin that those who ran away from the Islamic State, their connection must

be stopped, as soon as they are exposed by the security department. Muhajirin should be informed about them in a very good manner in order to make muhajirin avoid any contacts with them. The leaders are advised to create good impression among the muhajirin and the mujahidin. They must be asked whether they are in contact with those who ran away from the Khilafah or not.

Another of their tools is the media. They speak in favor of the Islamic state through different media channels like Facebook, Telegram, and so on. They publish books in favor of the Islamic State, but in reality they are agents of the Jews. They pretend that they are devoted supporters of the Islamic State but in reality they are the agents of tawaghit and possess dangerous secret objectives. Maintaining anonymity in the media platform, they can easily attract their readers, listeners, and viewers. They show their

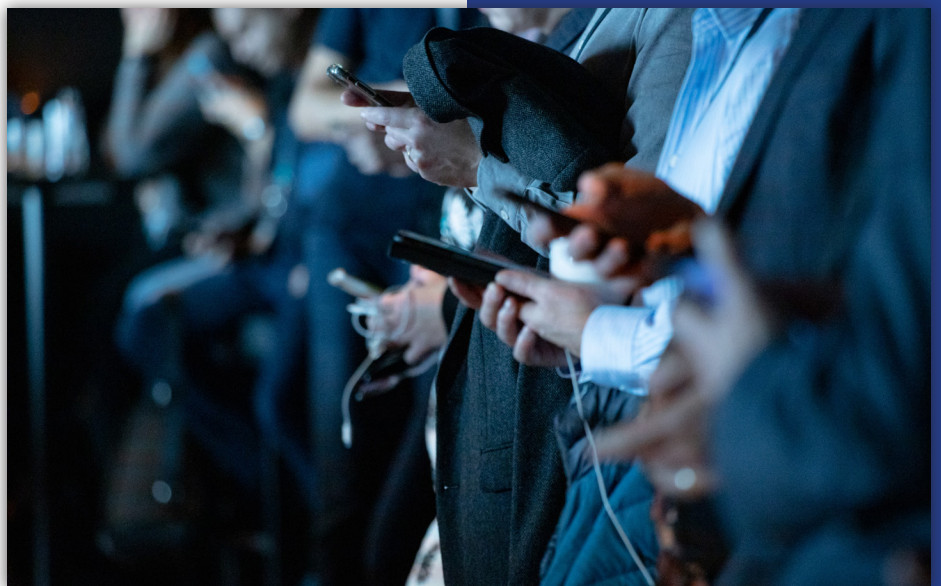


media channels as the official media channels of the Islamic State, and accordingly, people fall into their trap. Then munasirin ask them about the traveling routes to the Islamic State held territories, and it has been proven that on many occasions sincere Muslims got arrested in the name of hijrah and were imprisoned. Therefore, it is recommended for the munasirin to talk to the official brothers of Khilafah after proper verification that it is their official media platform. Some simple minded munasirin brothers and sisters even share some important information or secrets about the Islamic State. Pugwash operatives use this information according to their plans. They deceive these supporters of the Khilafah by telling them that it is not the right time to travel, or wait for some time or the leaders are not just, here there a lot of problems, and so on. For some people they prepared traveling path in such a way that an individual had to wait until a group was formed. They shared materials with each other, and when they became ready as their prey, they were handed over to other groups so that the Islamic State leaders were not able to understand about their plots. This way they can hide their lies and evil plans.

In a nutshell, we can say that they attracted muhajirin and then handed them over to the intelligence agencies, and then intelligence agencies continued to implement their plans further on them. On the other hand, they defamed the mujahidin. Pugwash operatives collect fund in the name of mujahidin and use those for their own expenses. Those brothers who work in the media for the Islamic State must identify these people, and if these people do not follow rules and regulations, create loophole or run away from obedience or even disobeys media imposed rules and regulations by the Islamic State, then these people must be investigated properly. If they do such actions unconsciously, then they should be called to obedience and if they are doing intentionally, then Islamic State media office must inform others about them.

For the brothers working in media!

Those, who are not yet identified by the Islamic State's official media, must not get access to the media materials at first, rather the official media brothers must publish media releases at first, then later on, if anyone shares those media materials, there will be no problem to do so. Those who recklessly or unconsciously disobey media rules and regulations must be called to obedience, and they must abide by the rules and regulations in order to foil evil plans or plots of the agents or spies of the Pugwash institution. Media brothers must place an official brother in the media channels as administrator, and if any channel is violating rules and regulations, then they should be sorted out. They must make strong and popular pages over which they will



have their firm control, and even if there are famous media pages or channels, still one official brother must be administrator or supervisor of that. Sometimes, these popular media channels, which are run by the agents of kuffar, initially broadcast in favor of the Islamic State, and once the channel reaches the top of its popularity, then it publishes the aqidah of khawarij, takfiri, or murjah, touching both the extremes leaving the middle of path of Tawhid. If you want to find the reality of such channels, ask them to travel the Islamic State, then you will find these people making a lot excuses.

Brothers must have an official address, if someone wants to travel to the Islamic State or wants to contact the Islamic State, then they must contact only through that official addresses, and addresses must be given to those who want to publish media materials.

The institution's spies or agents spoke to many unaware mujahidin that they had direct connection to the central headquarters for Islamic State. In other words, they established their acceptance among the mujahidin and created an image that they had connection with central headquarters, and at the same time they disobeyed

the local leaders, and with very clear moves they pretended to be the rightful ones, possessing authorities in the region claiming that they had background history and the central headquarters knew them, and they were in direct contact with them, and the leaders of that time were to be changed and there would be new leaders as the central headquarter promised them, and talks were going on regarding that issue. Such and such changes were going to be made, and they created such an impression of them among the mujahidin that since they had direct contacts with headquarters, they disobeyed the local leaders, as the central headquarter gave them instructions directly. All these claims were simply lies upon lies. The brothers of Sham never take such actions, they communicate through official channels, and they are not free to contact other people and give instructions to any of them. Every administrator's office lies under a responsible person to whom it has to report.

The main symptom of the Pugwash operatives is that they speak ill about the leaders and spread baseless propagandas, and when they escape from one wilayah to the other, they pretend to

show that they were instructed by one of the leaders. For example, if they escape from Iraq and sham, then they come to Khurasan. Here they tell people that they escaped by the permission of leader, but the central headquarter never allows people to leave no matter how many mujahidin are martyred or imprisoned. Therefore, their self-proclamation is to create acceptance among others, and afterwards, they speak ill and spread ill-thoughts about central headquarters and speak ill about the leaders very cleverly.

The quality or attribute of those who speak ill (Murjifins) is that their hearts have thousands of doubts, and similarly, they want other Muslims to have thousands of doubts too. The Murjafins are like untreated cancer. Likewise, the Murjafins grow in a system and the eventually destroys that system. The Murjafins do friendship with the kuffar and enmity with the Muslims. Allah ﷻ says:

“Have you 'O Prophet' not seen the hypocrites who say to their fellow disbelievers from the People of the Book, “If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you.?” But Allah bears

witness that they are truly liars.

It is to be noted that Pugwash operatives hardly work alone, rather they are operating as a group of people. If one of them is caught, so the other one can inject its poisons among the mujahidin. They act in such a way that identifying them will be difficult but in reality they are agents of Pugwash institution.

We advise leaders of the mujahidin, that these Murjifins must be put under observation; they have to be investigated thoroughly regarding who has recommended them; who else was connected with them. Their phones must be checked. Since they love the worldly life and follow their wicked desires, their phones are full of obscene materials. If they are proven to be trustworthy or recommended by other leaders, and if they have proven to be steady in difficult situations, then leaders must behave with them with justice, as we do not want Muslims to be imprisoned vainly. Alhamdulillah, the policy of the Islamic State is clear; we will not put one step beyond other than this, as our Prophet ﷺ mentioned:

“A person will be in his friend’s religion, so see who he has friendship with.

We don’t judge someone



quickly, but we definitely need to investigate people as ‘Umar bin Abdul ‘Aziz lashed a person who was fasting while sitting in the gathering of alcoholic people (Tafsir al-Qurtabi). Such an investigation is permissible by Shari’ah.

The institution’s agents avail the opportunity of time and place. When a pure istishhadi operation is carried out, these agents try to get to the leaders of mujahidin and introduce themselves as determined istishhadies in order to gain trust. Afterwards, they exploit the secrets of the mujahidin, but they never possess the guts for doing istishhadi.

They pretend that they know things in different field such as economic field, media, and other platforms, but the reality is different. If a responsibility is given to them, they never fulfill their responsibilities, either they ran away from that or make excuses not to do it on time.

Dear Brothers!

May Allah give you the Tawfiq to keep this information in your mind; if anything has been written mistakenly, then it is due to erring minds, but the Manhaj (methodology of Islamic State) is free of it. If anything good is written, it is from Allah the Almighty, and may it become an ongoing charity. In the end, we say to our brothers and sisters not to become frustrated against the evil conspiracies of kuffar and never lose courage. This is the path of Allah the Almighty, and He will protect it and give victory to Islam with the condition is that they should not give up striving. Our Prophet ﷺ faced many difficulties in the path of da’wah and jihad. But He ﷺ never gave it up. He started preparations for conquering Makkah, and today, we are also facing difficulties, problems, and challenges. Allah watches mujahidin’s conditions. The land of

Khurasan will be given to these weak mujahidin, and it will be cleansed by hands of these weak mujahidin, bi'dhnillah.

Brothers! We acknowledge that the kuffar and the idol worshipers have gone too far in their atrocities. The tyrants have done such horrible actions against the innocent Muslims in the history; they have imprisoned them. Consider the example of Prophet Yusuf- peace be upon Him. He was innocent and imprisoned for years. This is the formula of the tyrants to imprison the believers

and release the apostates and polytheists. There are number of lessons for us in the stories of the Prophets- peace be upon them. Prophet Ibrahim- peace be upon Him- was oppressed, thrown into the fire and tortured. Shaikh-ul-Islam ibn Taymiyyah - may Allah have mercy on him- was imprisoned and eventually died in the prison. The story of Imam Ahmad- may Allah's mercy be upon him- is famous of how he was imprisoned and was lashed hundred times, but he never surrendered to the king and never accepted position in the government, to the extent

that he denied to eat prison's food. Imam Bukhari- may Allah's mercy be upon him- was exiled from his country and went to Samarqand (Uzbekistan) and died there. If we see righteous scholars in the history, they faced difficulties and atrocities in their time for sake of Islam.

Prophet ﷺ left Makkah and tribesmen for sake of Islam and made hijrah to Madinah, and then fought for this religion. He ﷺ fought against His family members. Such situations are coming upon us too.





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